Sanjaya Rajah. 1829

Christian India;

OR,

AN APPEAL

ON BEHALF OF

900,000 CHRISTIANS IN INDIA,

WHO WANT

THE BIBLE.

A SERMON,

PREACHED AT CALCUTTA,

ON TUESDAY, JANUARY 1, 1811,

FOR PROMOTING THE OBJECTS

OF

The British and Foreign Bible Society.

BY HENRY MARTYN, B. D.

Fellow of St. John's College, Cambridge, and Chaplain to the Honorable East India Company, in Bengal.

Published by Request.

WITH A

List of Benefactors,

CALCUTTA:

PRINTED BY P. FERRIS.

1811.

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Christian India.

GAL. c. VI. v. 10. "As we have there-
"fore opportunity, let us do good unto
"all men, especially unto them who are
"of the household of faith."

It is somewhat discouraging to observe, how many of our best efforts for the benefit of mankind, prove ineffectual. Money is given away in alms, and the object of our charity is afterwards found to have been not a proper one; institutions are set on foot for the instruction of the poor, many of whom use their knowledge to a mischievous purpose; measures are taken for the propagation of the Gospel, yet many of the schemes come to nothing.

What then? Are we to sit still, and not act, till we are sure of all the success we wish for? Let us look at the husband-

man. He scatters the seed: some falls by the way-side and the birds eat it; some where there is not earth enough, and when it grows up, it is scorched, and withers: some falls amongst thorns, which spring up and choke it: a *part* only falls into good ground; and of that part, it is but a small quantity, that brings forth a hundred fold: yet in the hope of a harvest of some kind he works on. So let us work, acting to the best of our judgment, and putting forth our strength, because, whatever be the success of our plans in this world, we shall not lose our reward in the next.

It is upon the certainty of a future reward, that St. Paul grounds the exhortation of the text. "In due season we shall "reap if we faint not;" therefore "as we have "opportunity, let us do good unto all men."

This is the duty which we must first inculcate; next in order, tho' not in im-

portance, is the duty of paying particular attention to the household of faith.

Of the duty of doing good unto all men, we have heard a great deal more than enough of late years, under the name of philanthropy, or universal benevolence. There is certainly something imposing in the idea of an ardent charity, which, disdaining the narrow limits of personal relation, is impatient to have its energies felt at the extremities of the system. But the misfortune is, that it is but an idea, the nature of things presenting an insurmountable barrier to its ever being realized in practice. For the world is evidently so constituted, that we cannot act upon things remote, except through the medium of that which is near; indeed, it is impossible to conceive, how any being of limited powers can act immediately upon any thing but that which is contiguous to it. Our experience at least is entirely against the pro-

bability of the existence of such a power; every thing that we see being a system, each part of which can act only upon its neighbour. In the human frame, in the body politic, in the material world, effects are for the most part produced by a process; an impulse is given to one part, which is communicated to the rest in succession, and then comes out the result. And though this mode of operation appears tedious to those who cannot keep more than one end in view at the same moment, it is wisely appointed by God, for in this way all the parts of his vast system come into use in their turn, and nothing is so insignificant as that it may be dispensed with.

Such then being the constitution of things, it is trifling to talk about doing good to all men, if the nearer relations in which we stand to others are overlooked; and if such be all that is meant by philanthropy, it is worse than bigotry. The bigot does

do good in his little circle, but the philanthropist by attempting too much does nothing.

From these observations it will be seen how properly the Apostle has qualified the precept of universal beneficence. *As we have opportunity* let us do good unto all men. With equal accuracy is the great christian precept expressed, "Love thy *neighbour* as thyself;" since it directs to that which is really practicable in the theory of universal benevolence, and to no more. For who is our *neighbour?* every one that comes within the sphere of our action, our observation, our knowledge. All beyond are as tho' they were not. If there be any thing of which we form no idea, we cannot be affected with love or hatred to it.

It may be here allowed us to remark, that human systems of morality, construct-

ed on a plan apparently more large and liberal than that of the Gospel, deserve very little attention: for what is really to the purpose in them was found in the Gospel long before. All the rest is most probably crude, imposes only upon inexperience, and is so far from arguing any superiority of mind, that the love of such theories rather proves a mediocrity of intellectual power.

For all extremes, while they have a grandeur which captivates, are simple; on which account minds of a narrow span comprehend them easily. Hence it is that the young and weak are pleased with romances, where the coincidences are exact, and the events extravagant. Hence also arise many of those struggles in states which keep the world in perpetual agitation. For the commonalty, who will neither reason themselves, nor profit by the experience of others, are ever hurrying to

extremes. Dissatisfied with monarchical government, they rush at once to anarchy. Weary of this they go all the way back again to slavery. Thus weak man is like the restless ocean, which is but for a moment at its proper level, or like the tremulous needle, which requires time and a steady hand, before it lies true. The same species of imbecility is apparent in all our intercourse with each other. Disliking one or two parts of a person's character, we condemn him altogether; for the sake of as many good qualities, we bestow upon him unqualified praise.

To avoid extremes is the part of wisdom. A child can lay his hand on the ends of things, but to find the middle requires reasoning. The wise will check the precipitation of the foolish, will except against sweeping changes, and, considering that nothing on earth is so bad, but there is some good in it, and nothing human so good, but it has some-

thing bad in it, will perceive, that to destroy a whole system, because some parts are out of order, is the way to leave us no good at all, and that to construct new ones without noticing the possibilities of things, and the state of imperfection in which we are, is only to waste time, and make room for disappointment.

Happy are we in the possession of that Book of Wisdom which marks its superiority to the flimsy productions of visionaries, by adapting itself to the circumstances of real life, and pointing out a certain and intelligible method of attaining perfection.

Let that precept of it, which though somewhat resembling the inapplicable rules of theorists, differs widely from it in reality, be now attended to.

"Do good unto all men." Let your cha-

rity begin at home, but do not let it end there. Do good to your family and connexions, and if you please to your party; but after that look abroad. Look at the universal church, and, forgetting its divisions, be a catholick christian; look at your country, and be a patriot; look at the nations of the earth, and be a philanthropist.

Against the possibility of assisting any but their friends, some will plead their penury. The stream of their bounty is too scantily supplied to flow beyond the limits of their own ground. Be it so. May it refresh and fertilize all within! God neither requires impossibilities, nor loves disorder. On the contrary, he would have us adhere to his own arrangements; and, if we cannot do all that we would, is satisfied if we do all that we can.

To those, who really have no opportunity, we do not speak, to the rest we do. Your wealth is itself an opportunity; and unless, from the desire of aggrandizing your families, you prefer to let it accumulate at home, you have it in your power to bless many around you; you may contribute to the support of hospitals, schools, and other benevolent institutions here or at home, making the selection in favour of those which promise to be most extensively useful.

But it may be right to suggest to all, that as the happiness of man is more connected with the state of his mind than his body, you may, by seasonable advice and consolation, do infinitely more to make him happy, than by improving his temporal circumstances. Hence those, to whom age and experience have given wisdom, should notice the young and unprotected, especially those, who on their first arrival

in this country, find themselves without a guide. Persons who have many dependants, or whose influence over others is extensive, and those who live in the neighbourhood of large bodies of men, or are in the way of meeting with a variety of persons, and those who have knowledge of different languages, or might easily acquire them, should remember that they perform an acceptable service to God and man, if they make use of their opportunities by communicating religious knowledge. Let them "know that he, that "converteth a sinner from the error of his "way, shall save a soul from death, and "shall hide a multitude of sins. They, "that are wise, shall shine as the brightness of the firmament, but they, that "turn many to righteousness, as the stars "for ever and ever."

Animated by the promise of these high rewards, let us be "instant in season and

out of season" with benevolent assiduity, watching for opportunities of doing good, and exercising our minds in considering, in what way our means may be employed with the best effect. The intelligent christian will perceive the advantage which accrues from the combination of strength, and gladly embrace the opportunity of acting in conjunction with others. For the power of associated bodies is incalculably greater than the aggregate of the powers of the component parts, because wisdom and strength are brought together in them.

On this ground, we recommend your becoming members of some of the various associations for benevolent purposes, by which the commencement of the 19th century is distinguished. Amongst these the British and Foreign Bible Society undoubtedly holds the most distinguished place, whether we consider the simplicity of the means it uses, or the grandeur of its object.

The reasons which exist for such a Society, the specific object which it embraces, and the principles by which its operations are directed, will be best explained by their own advertisement. "The reasons "which call for such an institution, chiefly "refer to the prevalence of ignorance, su- "perstition and idolatry, over so large a "portion of the world; the limited nature "of the respectable Societies now in ex- "istence, and their acknowledged insuf- "ficiency to supply the demand for Bibles "in the united kingdom and foreign "countries: and the recent attempts, "which have been made on the part of "infidelity, to discredit the evidence, vi- "lify the character, and destroy the in- "fluence of christianity.—The exclusive "object of this Society is to diffuse the "knowledge of the Holy Scriptures, "by circulating them in the different "languages throughout Great Britain and "Ireland, and also, according to the ex-

" tent of its funds, by promoting the " printing of them in foreign languages, " and the distribution of them in foreign " countries.

" The principles, upon which this un- " dertaking will be conducted, are as " comprehensive as the nature of the ob- " ject suggests that they should be. In " the execution of the plan, it is proposed " to embrace the common support of " christians at large, and to invite the " concurrence of persons of every descrip- " tion, who profess to regard the Scrip- " ture as the proper standard of faith."

In this statement, there are two things, to which it will be proper to call your attention; the first is, that the *exclusive* object of the Society is to promote the circulation of the Scriptures.—They neither disperse religious tracts, nor are connected with any missionary Society. Their only

wish is to put the sacred text within the reach of every human being.

You may be assured, that they will not depart from this rule, because the very existence of the Society depends upon their adherence to it. The certainty that nothing will be given but the Bible, and that without note or comment, is the only principle, upon which christians of all denominations will unite in it, or could do so legitimately.

You will observe, secondly, that they profess to *begin* with their native country, and to *proceed*, as their funds shall admit, to the distribution of the Scriptures in foreign lands.

The friends of the Bible Society in India, acting upon the same principle, have endeavoured to ascertain the order of the respective claims of the various classes

of persons in India, claims arising from their relation to us, or their own wants.

The European regiments now in the country, having been already supplied with the English Scriptures, it became a duty to consider to whom next they should direct their attention.

This point was soon determined, and they feel no doubt, that the British public in India will entirely agree with them, in considering the state of the *native christians*, as requiring immediate attention.

Their present object being of considerable magnitude, they feel themselves justified in requesting assistance; and, from a view of its obvious propriety, they have no hesitation in believing, that their countrymen will cordially co-operate with them in the execution of their plan.

Let me be allowed to exhort you to this good work, while I prosecute my subject.

We are commanded to do good unto all men, but especially to them who are of the household of faith.

We should indeed be always superior to those petty prejudices and partialities, which confine and cramp the energies of many, and imitate the grace of Him, "who "causeth his sun to rise on the evil and "on the good, and sendeth rain on the "just and on the unjust."

But we shall also be following the method of His grace by doing good, more especially to the *household of faith. The Lord is good to all, and his tender mercies are over all his works,* but *The Lord loveth the gates of Zion more than all the dwellings of Jacob.* And so

ought we. The household of faith should be our peculiar care. The consideration of this duty we proposed to make the Second part of our subject.

The household of faith means, all those who believe in our Lord Jesus Christ and are baptized in his name. All these are one, united to one another in Him, as the Lord hath said, *I in them and thou in me, that they may be made perfect in one.* In this their united capacity, they are often compared to a body of which Christ is the head, sometimes to a building of which he is the foundation, but here to a family of which God is the Father.

The last representation was the most appropriate in this place, for, because we are naturally disposed to benefit our own families, it was proper to remind us that all believers in Christ are a part of the same family as ourselves. The account which

we have of this family in the word of God is, that they were once "strangers and foreigners," but "become the children of God by faith in Christ Jesus." They "receive the spirit of adoption, and are led by Him," and "being children they are heirs, heirs of God and joint heirs with Christ."

The individuals which compose the family, are connected with one another by bonds more indissoluble far than the tie of consanguinity. In earthly families the father dies, and the children separate, and they are seldom cordially united, though they live together. They neither form one body, nor are animated by one spirit, nor pursue the same ends, nor correspond in taste and inclination, nor serve the same master; but choosing each a different profession, they leave their home as fast as opportunities are afforded them, and at last seem almost to forget that they ever lived under the same roof. Not so the family of

faith. There "there is one body and one spirit, as they are called also in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all." Bound thus together by every tie, are we not affectionately exclaiming with the Psalmist, "Peace be within thy walls and prosperity within thy palaces. For my brethren and companion's sakes I will now say peace be within thee?"

We will take it for granted that this is the sentiment of your hearts; only two things therefore remain to be considered; first, where is this family to be found? and, secondly, what can be done for them? The first question we have already answered; you need not go out of India to look for the family; they dwell in the land, and are natives of it, and the only favor we ask for them is, the present of a *Bible*.

The native christians of India may be arranged, according to their languages, in four divisions.

I. The PORTUGUESE, of whom there are about 50,000. On the Malabar coast alone there are 36,000.* At Calcutta 7,000. In Ceylon 5,000. Besides these, there are settlements of Portuguese all along the coast from Madras to Cape Comorin, and families of them are to be found in all the principal towns on the Ganges and Jumna. They are more or less mixed with the natives, and their language has in consequence lost much of its purity; but there is no reason to believe, that the version of the Scriptures, in the pure Portuguese, would not be perfectly intelligible and highly acceptable to them. Copies of the Portuguese Scriptures could be procured immediately from England, and they might

* Adam's Religious World displayed, Vol. 1. page 211.

be put into circulation without difficulty, because here, as well as in Europe, the Roman catholick priests are no longer averse to the translation and dispersion of the Scriptures *

II. The next class of christians to be noticed are those of Tanjore, who were converted to the christian faith chiefly by

* Extract of a letter from Dr. John, dated Tranquebar, 15th November, 1809. "The Portuguese Old and New Testament, would be most acceptable and a blessing, not only to Portuguese protestants, but also to many Roman catholick padres and christians, at Madras, St. Thomé, Sadras, Pondicherry, Cuddalore, Porto Novo, Tranquebar, Tanjore, Manar, Ceylon, and in short at all the other chief places, as far as Goa and Bombay; many of the Roman catholicks are not so averse to the reading of the Bible as before, and many even request them from us." To which I add, that Antonio, a Roman catholick missionary, at Boglepoor, on the Ganges, has translated the Gospels and the Acts, into the dialect of the people of that district. Sebastiani, late a missionary in Persia, has almost finished a version of the New Testament, in Persian.

the labours of Swartz. They are in number about 12,000 and speak the TAMUL. A version of the Scriptures in this language was made long ago by Fabricius, one of the Danish missionaries, who devoted his whole life to the work.*

* The excellence of his version, is thus attested:

Extract of a letter from the Reverend Marmaduke Thompson, Madras. "In answer to your question, Did Fabricius translate and print the Old Testament, or any part of it? I am happy to tell you, (considering his universally acknowledged talents, as a Tamul scholar) he translated *the whole*. The translation was executed with the greatest care. Mr. Fabricius having carefully prepared his translation, sent it sheet by sheet to the missionaries at Cuddalore, Gericke and Hutteman, for examination and correction; from them it passed to the Danish missionaries who were then numerous, and of most respectable talents, and from them to the native translator to the Danish government, and then returned with their notes, corrections, &c. to Mr. Fabricius, by whom it was completely revised and sent to Tranquebar to be printed, under the especial care of two missionaries, of whom Dr. Rotler was one; and they spared, he tells me, no

These people are all protestants, every one of them can read the Bible,* and their desire to be more fully supplied with the Scriptures, appears from a letter sent by the missionaries who superintend them. †

pains to have it executed most correctly, which it is generally thought to be. Dr. John writes me, the late Mr. Fabricius was in respect of the Tamul language, superior to his cotemporary brethren, especially in writing, in which he was engaged at home, the greatest part of his life. Fabricius died at the age of 80."

* Dr. Buchanan's letters from the coast.

† Extract of a letter from Messrs. Kohloff and Horst, to Mr. Brown. "With the most lively emotion of joy and gratitude we adore the loving kindness and mercy of our dear Lord, who hath disposed the respected Bible Society to afford us their benign assistance for diffusing the divine light of the Holy Scriptures, among so many thousand of souls, who are perishing for lack of knowledge. May the Lord crown the pious designs of that worthy Society with the most ample success, and themselves with righteousness, life and glory everlasting.

Last year, at the present season, these circumstances were stated to you; and, with a readiness and affection which will long be remembered, you came forward at once to assist your brethren. The donations of a few individuals were deemed sufficient to supply their immediate wants, but we are persuaded that still greater exertions would have been made, had the

We are in the utmost want of Tamul Bibles, and likewise of Portuguese, though not to the same extent.

The number of native Protestants belonging to the Tanjore Mission alone, including the Tennavelly district, amounts nearly to twelve thousand, none of whom (the native teachers excepted) has any Old Testament, and not one in two or three hundred has even the New Testament. Almost all the men, particularly to the south of Tanjore, know to read, and are very eager after books.

If only every tenth person among them had a copy of the Holy Scriptures, we should soon see the word of Christ dwelling in them richly in all wisdom, and his saving knowledge spread among their heathen and popish neighbours.

Our Portuguese christians are likewise in great want of Bibles.

occasion required them. I am now authorised to inform you, that 500 Old Testaments, 400 New, and 300 Psalters, in Tamul; 200 Old Testaments, 150 New, and 500 Psalters, in Portuguese, have been purchased and distributed.*

The Madras edition of Tamul New Testament ought to be our standard, it being the work of that unparalleled Tamul scholar and poet, Mr. Fabricius, whose diction is much more classical and elegant than that of the Tranquebar translators, though their translation is faithful enough. Mr. Fabricius was likewise an excellent Portuguese scholar and poet.

* The receipt of these is thus acknowledged by the missionaries, Kohloff and Horst, (in a letter dated Tanjore, 21st April, 1810,) with the most fervent gratitude. We, and those among our christians that have been apprized of it, acknowledge and revere the pious solicitude of your worthy committee, for the spiritual welfare of our flocks and for the conversion of the Gentiles on the coast, which hath prompted you so liberally to dispense unto these poor natives, the invaluable treasures of the word of God. Rest assured, worthy Sir, that this generous contribution for relieving the spiritual wants of the Tamulers, hitherto unparalleled among the European gentlemen in India, will be amply repaid by the acquisition of many

That we may be enabled to render them further assistance and anticipate their future wants, a new edition of the Scriptures in Tamul should be instantly prepared, and for this nothing is wanting but funds. There are Tamul presses at Tranquebar and Vepery, and persons to superintend them.

III. The third class of christians are those who speak the MALAYALIM or Malabar. These are first, the Roman Catholicks, in number 150,000, composed partly of converts from Heathenism, and partly of proselytes from the Syrian church,*

souls to the kingdom of Christ, and by the heavenly joy which the pious and liberal contributors will feel, when so many saints brought to Jesus by the divine word of salvation, distributed to them by your committee, shall hail them and you as the authors of their everlasting bliss.

* Adam's Religious World Displayed, vol. 1, page 211.

and secondly the Syrians who retain their ancient form of worship. No estimate has been made of their population, but the number of their churches is ascertained to be fifty-five. There are then, perhaps, not fewer than 200,000 christians who use the Malabar language * A translation of the Scriptures into it was undertaken four years ago by their bishop, assisted by some of his clergy, and it is presumed, that the work is going on. † The four Gospels are in the press, at Bombay; and nearly printed off. ‡ Syriac being formerly spo-

* Reverend Dr. Buchanan's letters from the Coast.

† In Cordiner's Description of Ceylon, page 136, it is said that all the New, and great part of the Old Testament, in Malabar, were printed and published by the Dutch clergy, at Columbo. But by the Malabar is probably meant the Tamul.

‡ The four Gospels were submitted to the judgment of Dr. Robert Drummond, of the presidency of Bombay, author of the Malabar Grammar, who reported that he considered it to be a faithful version of the sacred original, and intelligible to the common people.

ken by these mountaineers, their Liturgy and Scriptures are in that language. "The "priests occasionally expound the Scrip- "tures in the Malayalim to the people, "but this good custom, like many others, "is gradually falling into disuse. Some "of the people understand the Syrian "prayers, but the Syrian language is not "used in common discourse.*

"Some of the elders of the church "were asked, whether they were willing "to diffuse the Malayalim Scriptures, "if they were aided in the expense. "We are most willing, they said. One of "them added, the truth is that, in former "times all our people understood the Syriac, "but in the lapse of ages the language of "the country superseded it. A Malayalim "translation ought certainly to have been "made before now; but we have had in la-

* Reverend Dr. Buchanan's letters from the Coast.

"ter times neither learned men nor compe-
"tent means. Our three colleges have been
"destroyed. And being often left without
"a bishop, ruler or representative, we have
"suffered from time to time from the exac-
"tions of the Rajah's ministers; nothing
"could have saved us but the peaceful de-
"meanor and christian conduct of our peo-
"ple. As to your proposal of circulating
"the Scriptures in the vernacular tongue, all
"the fathers of our church will unite with
"me in declaring, that we will most cheer-
"fully do it, if we have the means to effect
"so good a work." One of the elders step-
ped forward and said, "to convince you of
"our earnest desire to have the Bible in the
"Malayalim tongue, I need only mention,
"that I have lately translated the Gospel of
"St. Matthew, for the benefit of my own
"children. It is often borrowed by the
"other families. It is not in fine language,
"but the people love to read it." It was then
proposed to them, that a standard translation

of the Malayalim should be prepared and sent to each of the 55 churches, on condition that each church should multiply the copies and circulate them among the people. "We "accept your offer, said the priests, with "thankfulness. "One in particular said, "I "engage for the heads of families in this "parish, that every man who can write, will "be happy to make a copy of the Scriptures "for his own family."*

It was before mentioned, that 1,50,000 Roman catholick christians use the same language, to which it may be here added, that the Romish bishop, the Vicar Apostolick of the Pope in India, has consented to the circulation of the Scriptures throughout his diocese: so that there are upwards of 2,00,000 persons who are ready to receive the Malayalim Bible.

IV. We come now to the fourth and last class of native christians, the

* Reverend Dr. Buchanan's letters from the Coast.

CINGALESE. In the Island of Ceylon, in the year 1801, the number of native schools amounted to one hundred and seventy; and the number of native Protestant christians exceeded 3,42,000. The christians professing the religion of the church of Rome, are supposed to be still more numerous.*

No part of India offers such encouragements to attempts at moral improvement, as Ceylon.†

* At Columbo, the highest ranks of natives profess christianity, and such of them as have received the benefit of a good education, are more conscientious and respectable than their heathen neighbours. Cordiner's Description of ceylon.

† The state of religion in Ceylon, is very different from that of any country on the continent of India. Here the ancient form of worship is almost totally forgotten; and the inhabitants live in uninstructed ignorance, perfectly free both from prejudice and bigotry. They have so long wandered in darkness, that they gladly follow the least glimmerings of light. The first openings of religious knowledge, are received by them with transport; and

The New Testament has been translated into Cingalese, and printed at Columbo at the charge of government, for the purpose of supplying the natives professing christianity. — For this information, the Bible Society, from whose last report we have obtained it, profess themselves indebted to Sir Alexander Johnstone, late chief justice in that Island; and, in consequence of his representation, they have determined to appropriate as much as can be spared from the expenses necessarily

they look up, with adoration, to any person who bestows pains in endeavouring to teach them. The arguments, therefore, which have been advanced against attempting to introduce christianity amongst the more polished nations of the East are entirely void, when applied to the uncultivated people of this island.

There is no doubt that if ever the government of England pay attention to this subject, the religion of Christ will become as clearly understood, and as well practised in Ceylon, as in any part of the King's dominions. *Cordiner*

attending the execution of their vast plans, to promote the circulation of the Cingalese Scriptures.

But must this be suffered?—Do we not blush at the offers of assistance from home, where funds are raised with such difficulty, not for want of good will in the people, but from the unexampled pressure of the times, and where also all that is raised, may be employed with such effect in benefiting the other three quarters of the globe? Asia must be OUR care, or, if not all Asia, INDIA at least must look to none but us. Honor calls, as well as duty; your reputation for liberality requires, that you render their assistance unnecessary. Let us make haste then and anticipate their supplies, and thus prove to our friends and the world, that the mother country need never be ashamed of her sons in India.

What a splendid spectacle does she present! Standing firm amidst the overthrow of the nations, and spreading wide the shadow of her wings for the protection of all, she finds herself at leisure, amidst the tumult of war, to form benevolent projects for the best interests of mankind. Her generals and admirals have caused the thunder of her power to be heard throughout the earth; now her ministers of religion perform their part, and endeavour to fulfil the high destinies of heaven in favor of their country. They called on their fellow citizens to cheer the desponding nations, with the book of the promises of eternal life, and thus afford them that consolation from the prospect of a happier world, which they have little expectation of finding amidst the disasters and calamities of this. The summons was obeyed. As fast as the nature of the undertaking became understood and perceived to be clearly distinct from all party

business, and visionary project, great numbers of all ranks in society and all persuasions in religion, joined with one heart and one soul, and began to impart freely to all men that which, next to the Saviour, is God's best gift to man.

The example first set by a few has produced, as you will perceive by their report, a holy emulation through the land. Auxiliary Societies are forming from town to town to take charge of their respective vicinities, and to aid the parent institutions. It is now time that we should step forward. Shall every town and hamlet in England engage in the glorious cause and the mighty empire of India do nothing? Will not our wealth and dignity be our disgrace, if we do not employ it for God and our fellow-creatures? What plan could be proposed so little open to objections and so becoming our national character and religion, so simple and practicable, yet so extensively beneficial, as that of giving the

word of God to the christian part of our native subjects? Nothing of a questionable shape has been brought before you; we contend for nothing the propriety of which can be disputed. We call you to the discharge of an acknowledged duty. The duty of being charitable to christians. There are, as you have seen, no less than 900,000 christians close at hand. Many of them are relapsing fast to idolatry, and are already indeed little better than heathens.*

* At Aughoor, near Trichinopoly, there is a union of Romish ceremonies and Pagan superstitions. They have their rutt, or car:—I examined the rutt. It is built in the usual manner, with their cables to pull it, only that instead of the Hindoo devices, it has got hell and the devils on the lower part, heaven and the blessed in the higher, and above all, the pope and cardinals. The priest is so ignorant, that he did not seem conscious of any impropriety in having the rutt. I asked him how many thousands of christians attended the festival. He said generally about 10,000, which number corresponds with the report of the collector of the district.

At Manaar I embarked in an open boat for Ramisseram. A storm arose and I went on shore at

Yet they are for ever broken off from their parent stock. They have left their casts, they cannot be received back again, and have none to whom they can look but us. Are we then to cast them back, or, which is nearly the same, to continue to neglect them, and thus exhibit, as we have too long done, to their heathen and Mahometan neighbours, a dreadful specimen of what christianity would do for them? for of all the christians they see,

a fishing village, situated near the north west extremity of the island Manaar. They were all Romish christians, and I slept in their church. The priest was absent, and his catechist had never heard that there was such a book as the Bible. My own boatmen were christians, but had never heard of the Bible.

The rutt is attached to the church of Tutycorin, as at Aughoor. The priest told me he walked before it in procession. In the Hindoo temples it is usual to ring bells and strike gongs, the moment the idol is unveiled. In analogy to this, bells are rung and drums beat at Tutycorin when the Virgin Mary is unveiled. Reverend Dr. Buchanan's letters from the Coast.

they must observe, that the greater number know nothing about their religion, and that those who have light have no love. It was truly said by St. Paul concerning him who on any pretence did not provide for his own, and especially for them of his own house, *that he had denied the faith and is worse than an infidel.* Truly, if we provide not for these, we shall be worse than the Mahometans, who consider their proselytes as entitled to their regard. We shall be reversing the christian rule, and instead of loving our enemies, shall be hating our friends. Permit us to plead their cause, we beg that you will love and help them as branches of your own family.

Mention not their meanness; it is yours to raise them from degradadation. Despise not their inferiority, nor reproach them for their errors; they cannot get a *Bible* to read. Had they been bles-

ed with your advantages, they would have been perhaps more worthy of your respect. It has been said with too much truth, that they scarcely deserve the name of christians. How is it possible that it should be otherwise, without the Bible, when it is considered how little oral instruction they receive! If the Jews, with all the care that was taken of them, and the discipline to which they were subjected, could not escape the contagion to which their situation exposed them, is it to be expected that these poor people, whom any man may trample on, should, unenlightened and uninformed, be proof against the seductions of idolatry? The ridiculous ceremonies of the heathen worship, the tawdry splendor of their exhibitions, their songs and their flowers and festivity, though exciting in us only aversion and disgust, have a mighty importance in the mind of a feeble Indian, and always will have, till the tone of sentiment be raised.

The Bible would elevate his views, and there seems no other way of doing it; for it must be recollected, that these persons have no books, as we have, to supply, in some measure, the want of the Bible, books interspersed with passages of Scripture, pointing out the way to eternal life. But have not they teachers? you will ask. Yes, here and there one is to be found; but the number hardly deserves notice, when the wants of the people are considered. And how can Europe continue to send missionaries to a population continually increasing. Besides, missionaries have done their work. It was for them to bring the Gospel to Hindoostan, and they did it. It is now time for the converts to have their ministers and pastors of themselves. But men can never become qualified for the ministry, without studying the Bible. On the other hand, there is every reason to believe, that if they had free access to the Scriptures, some would be soon

found competent to teach others. It has always been so in every country; they were first called and directed by the missionary, and after a little time went on by themselves. If the Indians have not yet done so, it is because of their peculiar circumstances. The former possessors of the country, have been generally their enemies. Their degradation paralyzes them. Do you make a great effort, and lift them but a little, and you will soon find that they will "awake and put on their strength:" they will shake themselves from the dust and arise. They will advance rapidly in knowledge, and go on without your aid.* Should we, however, be deceived in our hopes of seeing them organized, and regular pastors administering the holy ordinances, it is at all events impossible to believe, that the peo-

* This, however, is dubious. Swartz and Gericke, as well as the Roman Catholick Priests were of opinion, that European teachers would be always necessary.

ple, with the Scriptures in their possession, would long remain in their present deplorable condition; they would read it in their houses; they would teach it their children; they would talk of it in the way, and men who can do this, have ceased to be contemptible. Come then, beloved brethren, begin the year well. Before many more returns of the present day, you will, many of you, have left the country; if this opportunity be neglected, you will not perhaps have the satisfaction of recollecting, that you ever did any thing for the good of India. You must also reflect, and it is a proper reflection for the beginning of the year, that death will soon put a period to your opportunities, your wealth will soon be of no use to you: therefore while life lasts, make it the instrument of happiness to thousands.

There is no room for apprehension, that you will excite a commotion. The per-

sons for whom we plead call our Lord theirs, and hold his word in the same veneration as we do. They will not eye with suspicion the sacred volume, but seize it with delight, as a book they have often longed to see.

The undertaking in which we urge you to engage, has nothing in the nature of it, at which any one can reasonably demur. The means of accomplishing the desired purpose, are unexceptionable; the success is certain. For God himself hath declared concerning the word which goeth forth out of his mouth, that it shall not return void, "It shall accomplish that which I please, and it shall prosper whereunto I sent it." The frame of heaven may pass away, much more then the schemes of men; but my *word*, said Christ, shall not pass away.

You may also be assured of their gratitude and attachment. Even now, though

they are kept at such a distance from us, that they scarcely dare call us brethren, it is a secret satisfaction to them, that their governors are christians: how desireable that the attachment of these harmless people should be made of importance.* But this is a topic which it is not our province to enlarge upon, we rather exhort you to be instrumental in saving souls; while we are preaching, they are perishing. Therefore lose no time Let us reflect a moment upon the unhappy state of those who

* There was an insurrection of the Nayrs in Travancore, in the year 1806, against the Rajah; three battalions of his Nayr body guards revolted and sought to kill the British Resident, and the Rajah and the present Minister, Colonel M. fled to Cochin. The Rajah called the christian fishermen from the coast to defend him against the Nayrs. They assembled at Travandram, in immense numbers, each man armed with a short bludgeon. The bowmen from the hills appeared at the same time in the Rajah's behalf, and the Nayrs laid down their arms and fled. About fifty of the ringleaders were seized and hanged. Dr. Buchanan's letters from the Coast.

live without a Bible, but especially of those who die without one.

Imagine the sad situation of a sick or dying christian, who has just heard enough of eternity to be afraid of death and not enough of a Saviour to look beyond it with hope. He cannot call for a Bible to look for something to support him, or ask his wife or child to read him a consolatory chapter. The Bible, alas! is a treasure, which they never had the happiness to possess. O pity their distress, you that have hearts to feel for the miseries of your fellow-creatures; you that have discernment to see, that a wounded spirit is far more agonizing than any earth-begotten woes; you that know that you too must one day die, O give unto him what may comfort him in a dying hour. The Lord who loves our brethren, who gave his life for them and for you, who gave you the Bible before them, and now wills that they

should receive it from you; He will reward you. They cannot recompense you; but you shall be recompensed at the resurrection of the just. The King himself will say to you, *in as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me.*

January, 1810.

A

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